THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"But now is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (I. COR. 15: 20, 21).

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CONCERNING MIRACLES.

THE purpose of this article is to point out two things; first that the evidence of miracles and extraordinary occurences does not necessarily imply divine authority, at the same time recognizing and affirming that miracles are always characteristic of the true Church. Second, that obedience to God and the plan of salvation is fundamentally dependent—first, last, and all the time, upon the basic principle of faith.

Quite frequently the "Mormon" missionary when endeavoring to establish the tenet, divine authority, by attesting the evidence of miracles, is met with the counter-argument of miracles among other creeds and sects. This, he wisely admits, for it is a matter of history, fully authenticated, that such things are characteristic of peoples and creeds other than "Mormon," in fact have been contemporary with God's own hand-dealings, even from the time of ancient Israel. This fact has occasionally proved a temporary stumbling-block to the investigator of the revealed gospel, and even to the student of theology, for many have been used to thinking that wherever miracles, signs and wonders are found, there, necessarily, must be the Church of Christ.

What follows here, constitutes the proof of the propositions just stated.

At the time when the children of Israel were supplicating Pharaoh for their deliverance from bondage, the following incidents occurred and are recorded in Exodus 7: 8-22:

"And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his

rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. * * * And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded; and he lifted up the rod, and smote the waters that were in the river, and in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the Lord had said."

The point to observe closely in the foregoing is that "the magicians of Egypt did so with their enchantments."

Again, in the thirteenth chapter of Deuteronomy, verses 1-3, the chosen people of God are warned in these terms:

"If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul."

That such things occurred during the time of the Savior also, is proved by the following incident found in Mark's gospel, chapter 9, verses 38-40:

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

One of the final warnings of the Redeemer to His disciples was the following, as recorded in Matthew 24: 24:

"For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Paul, that great Apostle, recognizing the harmful effect of false Christs, and miracle-workers upon the faith of the weak saints, and even "the very elect," addresses the Church many times on the subject. The two most notable instances are the following:

"For such are false apostles, deceitful workers, transforming themselves

into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II. Cor. 11: 13-15).

Further, in an epistle to the saints at Thessalonica, the Apostle writes:

"Even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness (II. Thess. 2: 9-12).

In vision, John the Revelator saw the condition of the world in the days which are to precede Christ's second advent. The thirteenth chapter and thirteenth verse of that remarkable book records the following:

"And he [the dragon] doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men."

Again, in the sixteenth chapter, verses 13-15:

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Knowing, as all true Christians do, that Moses, the Apostles John and Paul, and the Revelator were inspired, and that what they said and prophesied did, and must inevitably, come to pass, it is unnecessary to further prove the first proposition stated at the outset.

It is far from the purpose of the writer to assert, or imply, that all past and present miracles, and extraordinary occurrences, which are not performed by divine authority, are of the devil. Neither is it compatible with the purpose, to arbitrarily designate this or that miracle as emanating from Lucifer, or to affirm that this sign or that wonder proves a divine power. That is a task far beyond human limitations. However, this thing is perfectly clear that miracles, signs, and wonders can be wrought by (a) the power of God, and (b) the power of the devil.

There is yet another power by which apparent miracles are wrought, and that is by the power of the mind itself. Christian science has a basis in this fact. This doctrine holds "that pain is only an illusion and seeks to cure the patient by instilling into him this belief." In recent years, science, by intensive research, has confirmed and amplified this belief. Results, however wonderful,

which are brought about by the power of the mind over the body, are no longer miracles, since they are in accordance with known law, and are phenomena understood in their cause and effect relations.

The investigator, therefore, who accepts "miracles, signs and wonders" as a sufficient evidence of divinity, is very apt to err, for the Savior Himself declared "that if possible they (false Christs and miracle-workers) shall deceive the very elect." Paul tells the Thessalonians that "God shall send them strong delusion," and Moses reminds us, as he did Israel, that "the Lord your God proveth you to know whether ye love the Lord your God with all your heart and with all your soul."

Then what is the means by which we can ascertain the truth about God? It is by faith in Him, in what He has done, and in what He has said. It is by faith apart from miracles or anything else. The Savior beautifully emphasized this truth when He said to Thomas who doubted His resurrection, "blessed are they that have not seen, and yet have believed." Of what use would a thousand miracles be, if we did not have faith in them? Did the Jews accept the Savior? No! yet they witnessed His miracles, observed His signs and beheld His wonders! The children of Israel were miraculously delivered from bondage, led by the hand of God through the Red Sea, miraculously fed and clothed for forty years in the wilderness, given power to subdue their enemies, and were finally led into the promised land. Yet after all this, many of these eye-witnesses waxed rebellious, lost faith, and dwindled into idolatry! They lacked faith.

We must not lose sight of this fact, however, that "these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 17, 18).

"Faith," the Prophet Joseph Smith tells us, "is the foundation of all righteousness." To a belief in God and His plan of salvation, faith is primary; all other evidences follow, and are secondary. As the Prophet, in his seventh Lecture on Faith, says: "When faith comes it brings its train of attendants with it—apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, etc. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attended, and always will attend it. For where faith is, there will the knowledge of God be also, with all things which pertain thereto—revelations, visions, and dreams, as well as every necessary thing." Since, then, faith is fundamental, let us seek the better to understand and to apply it.

Liverpool. ARTHUR L. BEELEY.

THE DREAM AND THE REVEALED WORD.

BEFORE the present crisis in the world's history it was deemed, by many of the leading statesmen and educators of the world, that such a condition as war existing between the civilized nations of the world was a thing of the past. Many of them explained with satisfaction and delight that at last the "good dream" had come true. Peace was advocated from every pulpit. The horror, misery, and uselessness of war were being instilled into the hearts of the rising generation, until it would seem that it could never be effaced. It was thought that the time had at last come when the great intelligence of mankind, and the superior civilization of the nations, had decreed that ruthless murdering should cease.

I was interested to note the fact that David Starr Jordan, one of the world's leading educators, had said that such a condition as a war between highly civilized powers of the world was a thing of the past. The complex financial condition and the dependency which exists between the nations in a commercial line, as well as the great alliances existing between the various nations, rendered war impossible.

When the people of the world considered themselves too highly civilized to slaughter one another, they decided to form an international court of arbitration, where they could settle their disputes by arbitration. The representatives of twenty-six of the leading nations of the world met at the Hague, Holland, May 18th, 1899. Their one great aim was international peace, and from the point of view of many of the leading representatives, they fully expected that the world's parliament would bring about the desired results.

Lord Pauncefote of Preston remarked on the occasion, "Blessed he who lives to enjoy the satisfaction of these days. Let us make a new Saints' Calendar and put a day down as the Festival of all dreamers. * * * Who cries dreamers? * * * The first World's Parliament has met; war and militarism stand solemnly arraigned at the judgment seat of the world's reason."

Another one of the noted representatives, Felix Moscheles, remarked with enthusiasm, "What was once an old dream has become a new science."

These remarks indicate the enthusiastic peace sentiment displayed by some prominent men at this time. The "good dream," eternal peace, was at last really to become a new science or a reality. The fact that they were dreamers was scoffed at. Such a condition was thought to be at their very door. All of the nations represented, which includes all of those now at war, were unanimous in their acceptance of arbitration as a principle. With much labor they arranged a code of articles which all the nations agreed upon. About eight years later, 1907, the Hague Conference was again called. This time forty-four nations were represented.

They passed other measures which they thought would eliminate war.

But what was the result of these conventions, and all other peace societies and clubs? When war loomed across the horizon what were promises, compacts, or treaties? Mere "scraps of paper." Did the nations involved even consider seriously the good offices or the mediation offered by the President of the United States; which they should have done if they were willing to comply with Section three, Article five, of the articles drawn up by the world's parliament? In the clamor and hatred for one another all such things had been entirely forgotten by the nations participating.

The "good dream" did not come true, nor could it. It is prophesied in ancient and later revelation that war should be poured out upon all nations in the latter days, before the second coming of Christ, and this prophecy, being the word of God, must be fulfilled. Christ came to fulfill the "law and the prophets," and said, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

If all prophecies were not to be fulfilled, God's prophets would be false prophets. But we can see now how all of God's prophecies are fulfilled, and thus we can place our utmost reliance in the revealed word of God. In the days of Noah the people refused to accept the revealed word of God, but continued their merry-making until the flood came, when all but eight souls were destroyed. "As the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). At the coming of Christ there shall be a "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). All of these things have been restored to the earth, and the elders of Israel will give ample proof of their restoration. Does the world accept "Mormonism," the name by which this restitution of all things is known? No! and we might ask, why not? Because the world has from the beginning refused to accept the revealed word of God. The people rejected the word of God in the days of Noah. Christ fulfilled "the law and the prophets." "He came unto his own, and his own received him not." The Lord Jesus Himself being rejected by His chosen people and crucified! The Scriptures predict the apostasy from the gospel (Amos 8:11, 12). Has it come to pass? Modern Christianity and the word of the Lord in the Bible will not suffer comparison. The earth has literally been "defiled under the inhabitants thereof." The Scriptures predict wars in the latter days among all nations. As has been shown, many of the leading men of the world believed that such barbarous customs were a thing of the past. We have all seen the mistake. Great wars are more liable to take place in these days than ever before.

And just as surely as these prophecies have been fulfilled, so

also have the prophecies concerning the restoration of the gospel been fulfilled. The revealed word of God, as given to us by the prophets, will always come to pass, and those who reject this glorious gospel message are rejecting the revealed word of God in this day, as the people did in the days of Noah, and the Lord Jesus.

Leeds. VERNE O. HEWLETT.

EASTERTIDE.

ALL Christians realize what an important festival Eastertide is. Each year this period comes around, bringing with it its solemn reflections, and after that its brightness, its light, its joy. People all over the earth will, on Good Friday, picture in the mind's eye those scenes enacted on that great Good Friday long ago. They will see our beloved Elder Brother, in His great unselfishness, hanging upon that awful Cross, suffering most horrible agony—for us. So we celebrate our Leader's death. From that day to this His Cross has been the Christian's watchword, glory, hope, and joy. Does it not seem strange that *the* murder of history should be our hope and joy? Yes, on the lower side. But what on the upper? This great sacrifice blots out, for all who have trust and faith in Him, the sin of man.

Indeed, Christ's death was the porch of resurrection. Nothing but that third day's triumph could possibly have made the Cross, so horrible in itself, glorious and so dear. Christ's self-giving on the Cross was the supreme example of the principle of human life. No man can gain the highest results except by self-sacrifice. It is not done in vain, for it wins an ample reward.

Christ said of Himself, "I am the truth." It was for truth that He lived and died. Let us, then, be true to truth. However hard, whatever sacrifice we must make for truth, let us do it willingly, for truth must endure forever. So soon as men realize that sacrifice is the highest life, they are drawn to it. They cannot help being concentrated upon it, for its attraction is supreme. Let it cost what it may, the Cross saves and sanctifies the world.

On Easter Sunday, does an almost overpowering joy come over you? Is it gratitude to God? On this day, in every place of Christian worship hymns and songs of praise and thanksgiving are sung and understood by those who fully have faith in Christ.

"'Tis the spring of souls to-day:
Christ hath burst His prison.
From the frost of gloom of death
Light and life have risen.
All the winter of our sins
Long and dark is flying
From His light to whom we give
Thanks and praise undying."

Burnley. CONSTANCE THOMPSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 1, 1915.

EDITORIAL.

THE RESURRECTION OF CHRIST.

THE resurrection of our Lord is the very foundation of Christianity, the key stone in the arch of gospel doctrine. If Jesus Christ did not rise from the grave, a living, conscious, and glorified Being, after having been put to death on the cross, then the testimony of His disciples to that fact is false. But if they are false witnesses, there is no foundation for faith in their proclamation of salvation and life eternal through His atonement. If He did not rise, we may discard all that Christianity teaches us regarding a future life, as conjecture, and venture to build our hope on the quicksand of agnosticism instead of the rock of truth. Then the testimony of the Prophet Joseph is also false; for he declared that Jesus appeared to him as a glorified Being.

The apostles of our Lord claimed to be witnesses to the resurrection of the Master. They greatly offended the Sadducees by preaching "through Jesus the resurrection of the dead." Paul testified at Athens, and elsewhere, of "Jesus and the resurrection," and when he stood before the Sanhedrin accused of heresy, he explained that he was teaching the resurrection. It was the chief theme of his discourses.

The statement given by the authors of the gospels is that our Lord, after having been declared dead, was laid in a tomb which was closed and sealed, and guarded by Roman soldiers. Early on the First day there was an earthquake, and an angel rolled away the stone from the entrance to the grave. The guards fell to the ground filled with fear. Jesus then arose and left the tomb.

The day previous, in the evening, after the expiration of the Sabbath, Mary Magdalene, Mary, the wife of Cleopas, and Salome, had purchased spices for the body, according to a prevalent custom, and very early in the morning they left their homes to go to the sepulchre. The sun was just rising as they reached the enclosure, and by the rays that fell on the entrance of the tomb they saw that the stone slab had been removed. Mary Magdalene at once returned to the city in order to inform the disciples of what had happened. The other two women entered within the enclosure and saw an angel in white garments sitting on the stone. They were afraid. Perhaps the guards were still there. But he told them to approach without fear, and then to go and inform the

disciples of what they had seen. They immediately returned into the city.

Mary Magdalene had, by this time, informed Peter and John, who probably lodged in the house of Zebedee, John's father, of the removal of the stone slab from the grave, and the two hastened to the spot. John arrived first, and as he stooped down and looked into the sepulchral cave, he saw the linen clothes neatly folded lying there. Peter now came and entered the tomb, and also noticed the orderly manner in which the shroud had been folded. There had been no haste, no disorder, such as would have been inevitable if friends of the Master had taken the body away from the guards. John also entered the tomb and saw that it was empty, whereupon the two returned home.

How long the guards remained after the earthquake we know not, but soon they went into the city and reported to their officers what had occurred, wherenpon they were paid well and promised immunity, by members of the Sanhedrin, for saying that the body had been stolen while they slept.

Mary Magdalene now went again to the grave and stood weeping inside the fence. As she lifted her eyes up she saw two angels, who asked her why she wept. She told them, and behold! when she turned to go, Jesus stood there, but she knew Him not at first. When, however, He called her by name, she recognized the voice, fell to His feet and exclaimed: "Master!" The Lord then told her to hasten to the disciples with the message that He had risen. She did so, and on her way back she was joined by the other Mary and Salome, and while they were walking together, the Lord met them and greeted them. They fell down and worshiped Him, and He charged them to go and announce His resurrection to His brethren, and instruct them to arrange for a general meeting in Galilee, which He would attend.

Some Galilean women and women from Jerusalem also met as early as convenient on this great day, in order to proceed to the grave with spices and ointment. When they arrived, they also found the stone rolled away. They had not heard of what had happened, for they had met in some out-of-the-way place, for fear of the rulers of the people, and gone to the grave by another road than that taken by the two Marys, and Peter and John. When they did not find the body, they were greatly perplexed, until they saw two angels who asked them why they were looking for the Living among the dead. Having heard the message of these angels, they left the grave, and on reaching the place in the city where the apostles were assembled, they related to them what they had seen and heard; but the Twelve could not believe their testimony. "Their words seemed to them as idle tales" (Luke 24: 11). They knew, from the report of Peter and John, that the grave was empty, but that the Master lived was, as yet, incomprehensible to them. Peter, however, went again to the sepulchre,

and in all probability had the interview referred to by Luke (24: 34), and Paul (I. Cor. 15: 5).

The same day, in the afternoon, our Lord appeared to two men walking to Emmaus, a little village about seven or eight miles from Jerusalem. These men hastened back to the city and declared to the apostles and those who gathered with them, that the Master had walked with them, and broken bread with them in the house, and thereby opened their eyes. And, behold, as they were still speaking, He Himself stood in the midst of the little congregation and greeted them: "Peace be unto you!" Still, the disciples doubted. They were afraid. Only when He showed them His pierced hands and feet, and permitted them to touch Him, and when He partook of food before them, and reminded them that He had told them about His death and resurrection, while He was with them, did the truth dawn upon them in full splendor. Their understanding was opened, and they became "witnesses of these things" to all nations (Luke 24: 45-48).

Here, then, are the facts, and we may say that there is not another historical fact established by more evidence than this. Twenty-five years after the resurrection, Paul wrote to the Corinthians, reminding them that the resurrected Savior was seen of Peter; then of the Twelve; then of more than five hundred brethren, probably at the meeting in Galilee; then of James, and lastly, of himself. To this overwhelming evidence we can add the testimony of the Prophet Joseph Smith, who saw the Savior, first in his glorious vision in the lonely grove near Manchester, New York, and then, together with Oliver Cowdery, in the Kirtland Temple, standing upon the breastwork of the pulpit, and speaking to them words of encouragement and instruction.

Such is the evidence on which we accept as true the declaration that Christ rose from the dead. If we reject this testimony, we may just as consistently reject all testimony. But Christ lives, and His gospel is true. Christ lives, and we shall live with Him. Christ lives and has established His Church in these the latter days. Christ lives and shall come again to the earth in glory and power, and all the kingdoms of the world shall become His kingdom. These are some of the lessons of the resurrection day.

J. M. S.

THE yearly festivals of the Mosaic dispensation were all typical. Our Lord was crucified on the day when the pascal lamb was slain. He rose on the day when the first fruits of the early harvest were presented before God. The Pentecostal outpouring of the Spirit took place when the first fruits of the general harvest were brought to the Temple. The Feast of Tabernacles, or general ingathering of the last dispensation, is yet to come.

MINUTES OF NEWCASTLE CONFERENCE.

THE Newcastle semi-annual conference was held at Middlesbrough Co-operative Hall, Sunday, March 21st, 1915. There were present: President Hyrum M. Smith of the European mission; Elder Arthur L. Beeley of the Liverpool office; President William J. Stephens of the Scottish conference; President Marion Knight and thirteen traveling elders of the Newcastle conference.

The morning session commenced at 10:30 by singing, "Now let us rejoice." Prayer was offered by Elder James Eli Hope. Singing, "Prayer is the soul's sincere desire." The sacrament was administered by Elders Floyd C. Jensen and Leonard C. Ockey, and the hymn, "Jesus, once of humble birth," was sung. The concert recitation, Rev. 14: 6, 7, was given by members of the Sunday school, and led by Brother William Derbyshire of Middlesbrough.

President Hyrum M. Smith asked a number of questions on the import of John the Revelator's vision (Rev. 14: 6, 7), which were answered by members of the school. Continuing, he said John in this vision was shown the future, and the necessity of an angel bringing the gospel to earth. No other denomination to-day declares that this angel has come. In fact, all deny the necessity of such. They deny revelation; therefore they deny the Scriptures, which say there shall be revelation. Joseph Smith declared to the world that an angel appeared to him, telling him the things spoken of by the holy prophets of God were near at hand. This angel delivered the Book of Mormon to Joseph Smith, who, by the power of God, translated the sacred record to the English language. Later, John the Baptist, who held the authority anciently to baptize, appeared and conferred the Priesthood of Aaron upon Joseph Smith and Oliver Cowdery. By this they were authorized to preach and baptize. But the authority to baptize with the Spirit was not of the Aaronic Priesthood. At a subsequent date Peter, James and John, who received this authority from Christ, appeared to Joseph and Oliver, and conferred upon them the Melchisedek Priesthood. They were now empowered by Divine authority to do all things pertaining to the kingdom of God established in these latter days. In behalf of Sister Ida B. Smith, he thanked the ladies of the Relief Societies of the Newcastle conference for their good services in rendering assistance to the soldiers. The saints were exhorted to study the Scriptures, to remain faithful, to live in peace and love, and to keep the spirit of hate away. As a result of hatred, which has been nurtured for years, he said, we have the world's greatest war. Christ taught, "Love your enemies." Let us be prepared, he said, to meet our Lord when He comes, and may it be said of us, "Well done, thou good and faithful servant, enter ye in."

Singing, "The time is far spent." Benediction by Elder Earl C. Morgan.

The afternoon session commenced at 2: 30 by singing, "Softly beams the sacred dawning." Prayer was offered by Elder C. Earl Bramwell. Singing, "Lo! the mighty God appearing."

The names of the Church authorities were presented by Elder James M. Adamson, and all were unanimously sustained. A statistical and labor report for the past six months was read and adopted.

President Marion Knight was the first speaker. He explained some of the reasons why the Latter-day Saints should want the Book of Mormon, when they believe in the Bible as well, this question having been asked by a minister not of our faith. The Book of Mormon, he said, throws light on many Bible passages which seeem obscure. The Bible speaks of a "stick," or book that should come forth (Ezekiel 37: 16-21; Isaiah 29: 11, 12). Another question was explained: "Why should the Lord send a messenger to earth?" The question should be, the speaker said, "Has the Lord ever sent messengers to earth?" He then quoted Scripture in which we are told angels have appeared to men on earth.

Elder James M. Adamson spoke of the doctrines of men. Baptism by sprinkling, he said, was a doctrine of this class, it being instituted in the third century by man. He quoted the Savior's statement, Matt. 15: 9, which refers to all such.

Elder Arthur L. Beeley sang the solo, "Flee as a bird." He then addressed the congregation. He said it was the duty of the Latter-day Saints to tell the world of the restoration of the gospel of Christ. We have the truth and must let mankind know it. The speaker gave his reasons for leaving his former religion, the Church of England, and joining the Church of Jesus Christ of Latter-day Saints. He compared his former belief in the Godhead with the belief of the Latter-day Saints, and quoted Bible passages upholding the belief of the latter. In the same manner he dealt with the subject of baptism. He then referred to Ezekiel 37: 15-37, and explained the passage. Ask the Christian ministers, he said, for an explanation of this passage, then compare it with our interpretation. "Mormonism" is the most practical religion. It helps mankind to solve their problems, and has stood the test of time. If a religion does not make a man better it has no excuse for existence.

The solo, "Dream of Paradise," was rendered by Sister Lizzie Ridge. The meeting closed by singing, "O, say, what is truth?" Benediction by Elder Victor E. Israelsen.

The evening session commenced at 6 o'clock by singing, "For the strength of the hills we bless Thee." Prayer was offered by Elder David E. Roberts. Singing, "O'er the gloomy hills of darkness."

In his remarks, Elder Willard R. Rose said that in order to worship God as we should, we must know something of Him. We are His children. He said Christ was crucified for us, to redeem mankind from the result of Adam's transgression; but we must keep His commandments in order to be saved and exalted.

Sister Hannah Hutchinson sang, "Jesus, lover of my soul."

President William J. Stephens of the Scottish conference was the next speaker. He pointed out the fact that there was something in the gospel which caused so many men to work year after year in the service of our Lord. He spoke of the many creeds in the world, comparing them with the gospel of Christ. In the gospel we find peace and happiness in this life, and honor and exaltation in the world to come.

Sister Winnie Burns rendered the solo, "The Lord is my light."

Elder Willis S. Thomas then addressed the congregation. He said no event was more heralded than the second coming of Christ. The Savior said, as recorded in St. Matthew, that His coming would be preceded by war, famine, earthquake, and pestilence. These prophecies have largely been fulfilled. He spoke of the apostate condition of the world. Many more people, he said, would join the Church if no requirements were made of them.

President Hyrum M. Smith, who was the last speaker, said Christ came to men to plead with them, to point out the dangers of wrong doing, and to assist them in escaping the adversary. He persuaded, but did not compel. He also spoke concerning God's way in revealing His will to men. It ill becomes persons to criticise the Lord's ways; if He saw fit to make His will known to the unlearned boy, Joseph Smith, rather than to some great king, that should not concern us. The fact that He does a thing should be sufficient. If men reject those whom the Lord sends, so much the worse for them. How happy we should be, he said, to think that God has spoken to some man in this age, even Joseph Smith. And if the doctrines of God are better than the doctrines of men, accept them. The saints were admonished to live in peace, to be forgiving, and to live up to the laws of God.

The conference closed by singing, "Lord, dismiss us with Thy blessing." Benediction by Elder Leonard C. Ockey.

On Saturday, March 20th, 1915, a Priesthood meeting was held, in which good instructions were given by President Hyrum M. Smith, Elder Arthur L. Beeley, and President William J. Stephens of the Scottish conference.

JAMES M. ADAMSON, Clerk of Conference.

How powerful must He be, who has made worlds as innumerable as the grains of sand which cover the sea shore; and who, without difficulty or trouble, conducts all those worlds, from age to age, as a shepherd leads his flock.—BOURDALOUE.

HAVE WE A FOUNDATION?

ARE we as a people able to prove from the Bible that the foundations of our Church will last for ever? If so, it must be the kingdom God is to set up in the latter days, spoken of by Daniel the Prophet; the kingdom that was going to last for ever and outdo all other kingdoms set up by men (Daniel 2). If not, it must fall when the winds beat upon the structure, like unto the others.

There must only be the one foundation to build upon. There is only one "straight and narrow way that leads to life eternal." So said our Master when here on earth. Are we to make one like unto it, or are we to make one of our own? Would it be possible to arrange, and set in order, a government far surpassing the one laid down by our Savior? Has it been accomplished by the human race in this age of the world? No, I think not, and I think reasonable people will agree with this statement.

Seeing we are not able to find one up to the standard, our next step is to go back and find out how Christ laid the foundation of His Church. Many questions were put to the Savior, this being one of His answers: "I have not come here to do my own will, but the will of him who sent me." He had not come to destroy the law or the prophets, but to fulfill them. Remember these words: "He had not come to destroy the prophets." He came to call and ordain men to the office of apostles, pastors and teachers, etc., all for the work of the ministry, till we all come to a unity of the faith. Our Savior organized a Church with all the different blessings; also gave the apostles power and authority to preach the gospel and administer in all its ordinances; for they most assuredly needed the power to act under the name of Jesus Christ, so that "things bound on earth would be bound in heaven."

After our Savior ascended into heaven, He sent the Comforter to lead them into all truth, and reveal the past, present, and future unto them. So we understand that this foundation was laid, but not by the power of man. The primitive Church was not founded by the power of man, but by the power of God. It was built on the rock of revelation, Jesus Christ being the chief corner stone. A few years after the apostles were all killed off, then others broke the laws and changed the order of the Church, taking the responsibility upon their own shoulders, not working in unity with the law laid down by our Savior; therefore, revelation was of little use; He knowing full well that the people would not obey the same, after seeing they had gone so far as to set in order the Church in their own way, thinking, no doubt, it would be far above the plan laid down.

As stated, the people fell away, the authority was no more to be found, to "bind on earth and it should be bound in heaven." So we must look forward to some future time when the gospel was to be restored to earth by one having or claiming to receive

authority from heaven. He having it made known unto him how to set in order the Church with all blessings, together with the power to lay on hands for the gift of the Holy Ghost.

God is no respecter of persons; therefore we have full claim on all those blessings, if the Church of Christ is upon earth; if not we will not find those blessings therein. Has this been accomplished by the Prophet Joseph Smith? If not, he, like others, has taken it upon his own shoulders to build up a Church. If you examine the Church of Christ you will see that it is built upon the rock of revelation with all the gifts and blessings promised. It has the same government as the Church of Christ. The teachings are in harmony with the teachings of our Savior; not only as to one principle or even two, but the Church as a whole has been set up in the same manner.

Aberdeen, Scotland. WILLIAM H. KEYSOR.

CHRONOLOGY OF THE WAR.

March 1.—Official reports from Petrograd announce the complete defeat of the Germans at Prasnysz, and the failure of their attempted advance in that region. The Russians took 10,000 prisoners. The British Premier announces that as a measure of retaliation for Germany's attack on merchant vessels and neutral shipping, all ships bound for German ports will be detained and taken into port.

March 3.—The American House of Representatives passes a resolution giving the President authority to use the land and naval forces to enforce American neutrality.

March 4.—The Turkish campaign against Egypt abandoned, and troops ordered to European Turkey. German submarine U8 sunk in the British Channel by English destroyers.

March 5.—Allies begin the attack on the forts in the "Narrows" of the Dardanelles.

March 9.—Three British ships torpedoed and sunk: The s.s. *Tangistan* off Scarborough; the s.s. *Blackwood* off Hastings; and the s.s. *Princess Victoria*, off Liverpool.

March 10.—The German submarine U12 rammed and sunk by British destroyer, the *Ariel*. The crew surrendered. British troops capture Neuve Chapelle and 2,500 metres of trenches.

March 11.—German auxiliary cruiser, *Prinz Eitel Frederick*, arrives at Newport News., Virginia, in a disabled condition. An American vessel carrying grain to Liverpool sunk by a German submarine. Smyrna bombarded by British, French, and Russian ships. The bombardment began on the 5th.

March 14.—German cruiser *Dresden* sunk near Juan Fernandez Island, by H.M.S. *Glasgow*, the cruiser *Orama*, and *Kent*. The crew surrendered and was saved. No British casualties.

March 15.—Lord Kitchener, in a speech in the House of Lords, announced that substantial reinforcements had now been sent to France, and that the Germans had been driven back at several points. The British government announces that no merchant vessel will be allowed to proceed on her voyage to any German port, unless given a pass. The vessel must discharge in a British port, and be placed in custody. No merchant vessel from any German port shall be allowed to proceed, and all her goods must be discharged in an Allied port.

March 18.—A general attack on the fortresses at the Narrows of the Dardanelles. Two British ships, the *Irresistible* and the *Ocean*, and the French ship *Bouvet*, were sunk by floating mines. Russians occupy the port of Memel.

March 19.—The Russian squadron appears off the Bosphorus. The British and French admirals decide to continue the attack on the forts. A portion of the garrison of Przemysl captured by the Russians.

March 20.—A Dutch steamer, the *Zaanstroom*, laden with eggs, seized in the North Sea by Germans and taken to Zeebrugge. Scotch women register for army service. Hundreds at Glasgow drafted for armament works. A Zeppelin drops three bombs on Paris, causing a fire in one of the suburbs, Reuilly-sur-Seine.

March 22.—The Russians capture Przemysl. Thanksgiving services at Russian headquarters. Rejoicing at Petrograd.

March 25.—Dutch steamer *Medea* sunk by a German submarine off Beachy Head.

March 27.—The British ship *Aguila* sunk off Pembroke, and the *Vosges* off the Cornish coast, the latter by shell fire.

March 28.—The defences at the mouth of the Bosphorus bombarded by Russians. The Liverpool boat *Falaba* sunk near St. George's Channel; one hundred lives lost.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Tuesday, March 23rd, 1915, when one soul was added to the fold of Christ. Elder P. LeRoy Nelson officiated.

A baptismal service was held at 15a Wicklow Street, Dublin (Irish conference), on Tuesday, March 23rd, 1915, when one soul was added to the fold of Christ. Elder Harold J. Bishop officiated.

CONTENTS:

Concerning Miracles 193
The Dream and the Revealed Word 197
Eastertide 199
Editorial:
The Resurrection of Christ 200
Minutes of Newcastle Conference 203
Have we a Foundation 206
Chronology of the War 207
From the Mission Field 208

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